1017. L. 14

THE SHIELDS OF THE EARTH.

A SERMON PREACHED

Before the Reverend JUDGES,
Sir RICHARD HUTTON, *and*
Sir GEORGE CROOK;

At the Aſsizes holden at *Northampton*,
February 25. 1634.

BY.
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LONDON,
Printed for *Robert Boſtock*, and are to be
ſold at his Shop in *Paul's* Church-yard, at
the ſigne of the Kings Head. 1636.

PSAL. 47. 9.

The Shields of the Earth belong unto God: He is greatly exalted.

THE Pſalme is a Pſalme of Shouting and Triumph at the proclaiming of a King. At which Solemnitie, the uſe of the people hath been to clap their hands, to ſound the trumpets, and with united acclamations to profeſſe both their joy and their ſubjection. The Gentiles are here called upon unto this duty and triumph of obedience, *verſ.* 1, 6. and great reaſon for it, in two reſpects: 1. So great is the King who is here proclaimed, as that he is able to make all his Subjects Kings too:

1 Reg. 1. 39.
2 Reg. 11. 12.

too : Hee chooſeth the Excellencie of *Jacob* for their Inheritance, *ver.*4. And that was the Primogeniture and right of Government, *Gen.* 49. 3,4, 10. 2. So great a King he is beſides, as that he is able to ſubdue all the Princes of the earth to his obedience, and make them gather together, or reſort unto him; which is a phraſe expreſsing ſubjection, *Gen.*49.10. *Hoſ.*1.11.

But you will ſay, Is it then ſo ſtrange a thing for one Prince to conquer another? No, the greatneſs of Chriſts Kingdome is this, That Princes do voluntarily become his Subjects, not by might compelling them, but by his Spirit perſwading them; Not by Arms, but by Arguments; not by Conqueſt, but by Conviction: *The Princes, the Voluntaries of the people are gathered together*; that is, are become obedient to the God of *Abraham.*

Zech. 4.6.

But how come Princes to be ſo flexible to terms of ſubjection? How come they to be willing, nay, ambitious to ſtoop to another Scepter? How come the Gran-

Grandees of the world to be caught by Fiſhermen, and young Lions to be led by a little child, as the Prophet ſpeaks? The reaſon of that follows in my Text, *The Shields of the Earth belong to God*, and when hee will be pleaſed to exalt himſelf, hee can eaſily ſubdue and perſwade them. Iſa. 11. 6.

Few there are of thoſe whom I have looked into, who retaining the originall word, *Shields*, do not underſtand it in the ſame ſenſe with the firſt word of the verſe, *Princes*. *Calvin*, I confeſſe, and from him ſome others, though approving this Expoſition as conſonant to the ſcope of the Text, doe yet underſtand it in *Abſtracto*: *The Protection of the Earth is of the Lord.* Or, *The Lord is the Shields*, that is, the manifold Protection of the Earth. And ſo much do I honour the judegment of that moſt learned Interpreter, that as he acknowledgeth the other Expoſition to be conſonant to the Text, ſo I ſhall not altogether neglect his; but take both the Abſtract and Concrete together; the *Protection*, and the

the *Protectours*; the *Office*, and the *Persons* protecting the Earth belong all to God.

But becauſe I finde, 1. The learned Lexicographers in the Hebrew Tongue, *Pagnin* and *Shindler*, both noting out this place in ſpecial, where Princes and Magiſtrates are called *Shields*. 2. The learned Expoſitours, *Bucer*, *Melanchthon*, *Muſculus*, *Illyricus*, *Tirinus*, *Muis*, with the Hebrew Doctors, *Aben Ezra*, and *Kimchi*, taking the word here to note PRINCES. 3. Becauſe I finde the Harmonie of the Scriptures making way, and giving full allowance to this Expoſition, *Hoſ.* 4. 8. where Rulers are expreſly called by the name of *Shields*; I ſhall, I hope, with cleere ſatisfaction to better Judgments, chuſe chiefly to inſiſt on that ſenſe, as being in all confeſsions very pertinent to the ſcope of the Text, and moſt ſutable to the buſineſs of the Time.

Here then we have the *Rulers of the Earth* ſet forth by a double relation. The one *upward*, they are *Scuta Deo*, they belong to God: The other *downward*, they are *Scuta Terræ*, the *Shields of the Earth*; and

and both theſe noting two things, their *Dignity*, and their *Dutie*. They belong to God, it is *their honour* that hee hath *ſealed* them: they belong to God, it is their *duty* to be *ſubject* to him. They are the *Shields* of the Earth, it is their *Honour* that they are *above others*: They are the *Shields* of the earth, it is their *duty* to *protect others*. And ſurely, great reaſon they ſhould doe their duty, when they have honour and dignity of their own to incourage and to ſupport them in it. But there is a further reaſon then that in the Text, namely, the *Honour of God*: For when the Rulers of the people doe not onely by the ſacredneſs of their Perſons, but by the holineſſe of their Lives, belong to God; when they are above the people, not in *honour* onely, to over-top them; but in *love* and *righteouſneſſe*, to protect them too: then never more *vehementer exaltatur*, the God of Iſrael is highly exalted.

This then is the ſumm of the words. A twofold *Dignity*, a twofold *Dutie*; and Gods honour the end and gronnd of all.

Of

Of all which, by Gods gracious assistance, with due respect to the time, and your great business. And first of their relation *upward*, They *belong to God*, their *Office to God*, ther *Persons to God*.

1. Their *Office*: the Protection of the Earth belongs to God. *The Earth is the Lords, and the fulnesse thereof*: and all the Princes in the world are but his Deputies and Vice-gerents, He the supreme and the main Protector. It is not in Man, *hee that runneth, nor hee that willeth; but mercy comes from God*, Rom. 9. 16. It is not in the Church; *he that planteth, or he that watereth, but the increase comes from God*, 1 Cor. 3.7. *It is not in the battell, the horse, or the rider, but safety comes from God*, Prov. 21.31. It *is not in the State, the wise man, nor the rich man, nor the mighty man, but judgment and kindenesse come from God*, Jer. 9.23. In matters of Judicature, *He the Law-giver to rule the Cause*, James 4.12. He the *Judg to hear it*, Psalm 50.6. Hee the *Pleader to argue it*, Psalm 35.1. Hee the *Witness to confirm it*, Mal. 3.5. He the *King to determine and over-rule it*: and all

to

to the purposes of safetie and Protection. *The Lord is our Iudge, the Lord is our Law-giver, the Lord is our King*, hee will save us, *Isa.*33.22. *O Israel thou hast destroyed thy selfe, but in me is thy helpe, I will be thy King*, *Hos* 13.10. It is the devils stile to be κατηγορος, an *Accuser*, it is Christs to be παρακλητος, an *Advocate* & *Comforter*. It is the divels worke to be *Abaddon*, a Destroyer, it is Christs to be *Goel*, a *Redeemer*. When it comes to punishing and pulling downe, then he calls it *Opus alienum*, a work strange unto him, *Jer.*28. 21. He is not willing to afflict, it comes not from his heart, *Lam.* 3.33. But when he is to build up, to protect, to shew mercy, to be a *Shield of the earth*, then he delighteth in that, *Mic.*7.18.

You see the Protection of the Earth belongs to God. 1. *By his Providence*, he supporteth it, the same vertue being required to conserve the world which was to create it. 2. *By his Ordinance*, hee setteth up and establisheth those Orders of Government which are to administer it. 3. *By his Assistance and benediction*,

he encourageth and proſpereth the juſt and honourable endeavours of thoſe that are diſpenſers of Peace and Iuſtice. Laſtly, *By the powerfull reſtraint of his Law*, over the conſciences of evill men, by the ſweet influence of his Grace on the ſoules of good men, by planting an awefull reverence, towards Authoritie, in the mindes of all men, by his ſecret and wonderfull wiſdome tempering and reducing the various events and contingencies in the world, to his owne merciſull ends of peace. By theſe and the like powerfull operations, are Churches and Common-wealths marvellouſly protected, amidſt ſo many machinations of Satan, ſo many mutinous and turbulent affections of men, ſo many jealouſies, and antiphathies of States, ſo many principles of commotion and diſſolution, as apiece of rich and beautiful Arraſſe is curiouſly wrought out of the mixture of various and contrary colours. That every one which looketh on may ſay, Verily He muſt needs be a God which judgeth the Earth.

O Therefore let us all learne to reſt upon this Protection, not to truſt in our owne counſels, purſes, policies, and machinations, *The Name of the Lord is the only ſtrong Tower*, for perſons or States to fly unto. Without this, walls of ſea, and towers of munition, mines of India, and horſes of Ægypt, mountaines of braſſe, and men of Iron would doe no ſervice, afford no ſuccour or helpe at all. All the defences of men, without God, are but a ſhadow. Their Defence, their ſhadow is departed from them. *Numb.* 14.9. *Thus their office belongs to God.*

Next, their perſons, they belong to God too. His *owne* they are, and ſo he calls them. *Touch not mine Anointed*, *Pſal.* 105. 16.

And his they are divers wayes. 1. By a ſingular and more ſpeciall Proprietie. Other things belong ſo to God, as that men alſo under him, and by ſubordinate intereſt and indulgence from him, have a right over them too. The Earth is the Lords, and the fulneſſe thereof, but he hath given it to the children of men. Pſal. 24. 1. Pſal. 115. 16.

Psal. 50.10. Gen.1.28.

The beasts of the forrest, and cattell on a thousand mountaines all his, but hee hath subjected them all to man. It is not so here. Princes doe so belong to God, as that he holdeth all the proprietie solely in himselfe, transferreth it not upon any other. *A Deo secundi, post Deum primi, soli Deo subjecti*, saith *Tertullian*. There is not a man betweene them and God, but he only that is man and God: *Every soul must be subject, therefore no soul is above them, Rom.* 13.1.

Tertul. Apolog. cap. 30.33,34.

2. His *by Vnction*, by the Royall character and sacred signature, wherewith he hath marked them for himself, by his *owne Dixi*, the Word of God which came unto them, as our Saviour speaks, *Joh.*10.35. *Inde potestas unde & spiritus*, so *Tertullian*, and an *Ancienter* than he, *Cuius jussu homines, ejus jussu reges.* So *Irenæus*, and an *Ancienter* than he, the *Powers that are, are of God.* So Saint *Paul*: and yet further, *The God of heaven hath given thee a kingdome*, so *Daniel*. And if you will yet go to the *Ancientest* of all, *By me Kings reigne.* So God himself,

Tertul. Apolog. Iren. lib. 5.*c.*24. *Aug. de Civ. Dei li.*4. *ca.*33. *& li.*5.*ca.*1.21. Rom. 13. 1. Dan.2.37.

Prov.

*Prov.*8.16. *Cyrus* an Heathen King, *Saul* an evill King, *David* an holy King, all theſe were *Anointed Shields* (to uſe the phraſe of the Prophet, *Iſa.*21.5) ſo they are all called, the firſt by the Prophet *Iſaiah*, the other by *Samuel*, and the third by God himſelf.

Rex erat, ergo alium præter Deum non timebat. Hieron. ad Euſtoch. de virgia. Ambroſ. Apolog. David. cap. 10. *Caſſiod. in Pſal.*50. *Juſtin. Martyr. quæſt.*142.

3. His by *immediate Repreſentation*; this honour is given them τῶν τάξιν θεῦ καὶ τὴν οἰκονομίαν ἄρχειν, To be Gods both by name and office: So they are called, The *gods of the people*, *Exod.*22.28. Their Throne *Gods Throne*, 1 *Chro.*29.23. Their Scepter *Gods Scepter*, *Exod.*4.20. Their judgment *Gods judgement*, *Deut.* 1.17. Not only all from him, but all for him, and in his ſtead.

4. His by *ſpeciall care*, and more particular protection and proviſion, *Touch not mine anointed.* Not *tactu cordis*, with ſo much as an evill thought, either of jealouſie to ſuſpect their actions, or of injury to wiſh hurt unto their perſons. *Eccl.*10.20. Not *tactu oris*, with ſo much as a repining or calumniating tongue, to gnaw the names or honours of the

Rulers of the people, *Exo.* 22.28. Much leſſe with the firſt of violence or the inſtruments of bloud. If one Anointed do but touch the skirt of another, that touch of a garment will cauſe a blow upon his owne heart, 1 *Sam.* 24. 5. Tis noted of the *Perſians*, when they came into the preſence of their Prince, they drew their hands into their ſleeves, in token both of reverence and loyaltie: they would not have an hand ſtirring while Majeſtie was in preſence. Curſed therefore for ever be *Mariana* his *Quacunque Arte*, and *Bellarmines Omni Ratione* (Termes as wide as Hell, or the grave, to comprehend any contrivance of miſchief) wherby they touch to the quick, or rather to the death, both the perſons, and power, the lives and Crownes of Gods Anointed.

Xenoph. Hellen. lib. 11.

Marian. lib. 6. *de Principe. Bellarm. li.* 5. *de Pont. Rom. c.* 7.

5. His by *Domination* and *Soveraigne influence* over their perſons, wils, counſels, deſignes, to order, to alter, to turne them all as rivers of water. It is not within the power, nor beſeeming the diſtance and dutie of inferiour men to bend

Nemo Principi leges ſcripſit. Plin. in Paneg.

bend and draw down the minds of Princes unto their wils. But *the Kings heart is in Gods hand*, and hee can turne and fashion it as it pleaseth him, *Prov.* 21.1. *Job* 12. 24. Therefore when *Nehemiah* was to petition the King, he first prayed to the God of heaven, who only was able to incline the heart of the King to favour him. *Nehem.* 2.4. and so *Mordecai* and *Esther*, *Cap.* 4. 16. 5. 2. and *Jacob* for his sonnes, when they were to returne to *Joseph*, *Gen.* 43. 14.

Lastly, The Princes in the Text belong to God in *a more sweet propriety* then all the former, namely, by *Religion* and *subjection to the yoke of Christ.* Because they gather themselves to the people of the God of *Abraham*, not only to be Rulers, so *Cyrus* was, but, which is a more heavenly priviledge than that, to bee *Members* of the Church of God; to be *nursing fathers* to the houshold of Christ, to kisse the Sonne, and to bow to his Scepter. Wee call not those Kings happie, saith Saint *Austen*, who have raigned long and conquered enemies, *Sed qui potestatem*

Isa. 49. 23. 60. 11. 16.

Psal. 2. 10, 11.

Aug. de Civit. Dei, lib. 5. c. 24.

testatem suam divinæ Majestati famulam faciunt, Who make their power serviceable to the Majestie of God. And hee telleth us of *Theodosius*, that godly Emperour, That it was more joy to him to be a member of the Church, than a Monarch of the world. On which place wee finde noted the like example of *Lewis* the devout amongst the French Kings, who professed himselfe more honourd at the Font, where he had been baptized for a Christian, than in the Throne where hee was Anointed for a King.

Ecclesiæ se membrum esse magis quàm in Terris regnare gaudebat. ibib. cap. 26.

Thus now we have brought their *first Dignity* and their *Duty* together. For it is not the *Honour* only, but the *Office of the Shields* to belong to God. You cannot well be *The Shields of the Earth*, except you learne of him who is the great Master of Protection. And surely Religion is an excellent Schoole-master, to teach us our duties in our particular callings. The Prophet telleth us, that the very Husbandman is taught of God *how to sow and thresh*, *Isa.* 28. 26.

Herendarum rerum felicitatem & facultatem Justis suis Deus confert. Vide Pined. in Job 1. 11. §. 7.

David,

David, a great warriour, where learned he his skill? *Thou teacheſt mine hands to fight*, Pſal. 18.34. *Bezaleel*, an excellent work-man, whoſe apprentice was hee? *God hath filled him with wiſedome and underſtanding*, Exod. 35.21. *Solomon*, an admirable ſhield for Government, who framed him? *I*, ſaith God, *have given thee an underſtanding heart*, 1 Reg. 3. 12. Religion makes a man redeeme the Time, and Time, you know, is *Mater artium*, the Mother of skill. And Religion makes a man goe to God; and God, you know, is *Pater luminum*, the Father of every good gift. Therefore the Scholer when he prayeth, ſtudieth hard: The Tradeſman when he prayeth, thrives apace; the Judge when hee prayeth, executeth judgment, as the mower when he whetteth cutteth down the graſſe. The learned have made the Obſervation to my hand: *Phineas* ſtood up, *Vaiephallel*, and he prayed, ſaith one Tranſlation, and hee executed judgement, ſaith another. The Originall word beares both, to note that Religion

Biſhop *Andrews*. Mr *Sanderſon* on that Text.

doth marvellously fit a man for works of justice. If you ask me who was the best souldier in the Armies of Israel against *Amalek*, certainly not he that lifted up his sword against the enemies of Israel, but *Moses* who lifted up his hands to the God of Israel. Be pleased ever to remember this, it is *Scuta Deo*, that makes *Scuta Terræ*, 'Tis Religion ever that holds up Justice; 'tis from the Temple that the two pillars of a Common-wealth, strength and stability do proceed, 1 *Kings* 7. 21. Therefore *Plato* would have the Palaces of Princes joyned unto Temples; to note, that Government and Religion, Prayer and Justice, the Word and the Sword should never be severed. And mark it ever in the whole course of story, *Ubi non est sanctitas, pietas, fides, instabile regnum est.* With Religion, the Arches of strength and steddinesse have beene ever endangered, and the people have beene shaken like a reed in the waters, 1 *Reg.* 14.15. Therefore, ever let the Anointed Ones, *Zerubbabel* and *Joshua*, the Prince

Lib.6. de legib.

Senec. in Thyest. Lactant. de Ira. cap. 12. Arist. Polit. l.7. Valer. Max lib. 1. cap. 1.

Hookers Polity, lib.5. §.1.

Prince and the Prieſt, the Magiſtrate and the Miniſter ſtand alwayes before the Lord; no where elſe can they receive inſtruction for the Government of State or Church, *Zach.*4.14.

And here againe the doctrine of the Jeſuites deſerves a brand: *Ut nihil, ſcilicet Princeps, de Religione ſtatuat.* That matters of the Church and the worſhip of God ſhould be left onely to Saint *Peter's* Apoſtolicall Succeſſors, and that Princes ſhould in no caſe have Power, Government, or Juriſdiction Eccleſiaſticall. *Bellarmine* undertakes it, *Quòd non ſit Eccleſiaſticum Regimen penes Principes ſeculares.* Certainly, the High Prieſts arrogated not ſo much in *David's* time, who did himſelfe order the courſes and attendance of the Levites, 1 *Chron.* 9. nor yet in *Ezekiah's* time, who himſelfe appointed the ſervices of the Prieſts and Levites, and gave ſpeciall order by Royall Edict for the celebration of the great Paſſeover, and that too at an unuſuall time, 2 *Chron.*30. and 31. So *Jehoſhaphat* and

*Marian.cap.*10.

*Bellarm.de Laicis. lib.*3. *cap.*7. *de Pontif.Rom. lib.*1. *cap.*7. *Æquum eſt reges Pontificum Imperio ſubeſſe inquit. Sixt.Senenſ.Bibl.lib.*5. *Annot.* 176.

Josiah did not onely make speciall provision for the service of God, but gave the Priests and Levites their charge, as well as the Judges and people, 2 *Chron.* 19. and 34. 35. Yea, long since Saint *Peter*'s time, it was a prerogative which *Constantine* reserved unto himself (who yet honoured his Bishops as much as ever Prince did) to purge the Church of Idolatrie, and establish the worship of God by his owne Imperiall Edicts: yea, himselfe to appoint Judges in the cause of *Cecilian* Bishop of Africa, and to convent a whole Councell of Bishops to render an account of their proceeding against *Athanasius* unto him, as *Socrates* notes. So *Jovinian* and *Theodosius* by their Royall Edicts restored the Orthodox and pure Religion which *Julian* and *Valens* had disgraced. Neither did *Theophilus*, Bishop of *Alexandria*, demolish the monuments of Idolatay in his owne Church, till first hee had procured from the Emperour a speciall command so to doe. And this use of their power the godly Bishops

Euseb. lib. 2. de vita Constantini cap. 44.

Optat. lib. 1.
Euseb. l. 10. c. 5.

Socat. l. 1. c. 22.

Theodoret. lib. 5 cap. 20.

Niceph. lib. 12. cap. 25.

Biſhops of the Church did highly honour and commend them for. The Rule of Saint *Auguſtine* is generall, *In hoc Reges Deo ſerviunt, in quantum Reges.* In this they ſhew themſelves Kings, *Quatenus ipſum*, in commanding good things, and forbidding evill things; *Non ſolùm quæ pertinent ad humanam ſocietatem, verùm etiam quæ ad divinam religionem.* Wee know there is Eccleſiaſticall Power fixed to the calling and character of Eccleſiaſticall perſons. So the Church hath ſpirituall power to diſpence holy things, and ſpirituall juriſdiction by vertue of the Keyes, to Cenſure, to binde, to keepe backe holy things from ſwine. But juriſdiction coercive, or the power of the ſword, which under externall, ſecular, and corporall penalties makes proviſion for the defence of truth, worſhip of God, and purity of Religion; This belongeth only unto Princes (and that independently, and unſubordinately to any higher power or perſon, ſave God) and to thoſe to whom from Princes it is

Auguſt. contra Creſcon. Grammat. lib. 3. c. 51.

is communicated, and indulged.

We ſee *The Rulers of the Earth belong unto God.* We the people ſhould from thence learne our dutie of honour, reverence and loyalty towards *The Shields of the Earth.* To honour them in our hearts, as thoſe that are worth ten thouſand of us, 2 *Sam.* 18.3. they were ſons of *Belial* that deſpiſed *Saul*, 1 *Sam.* 10.27. To honour them in our [a] *Prayers*, for their Perſons, their lives, their crowns, their government, their victories, their poſteritie, their ſalvation, 1 *Tim.*2. 1,2. To honour them in our ſervices, and with our ſubſtance, with chearfull obedience, and with willing Tribute, *Rom.*13.7. 1 *Pet.*2.13,14,15. Since without them one man would but be bread for another, we ſhould be as the fiſhes of the ſea, the great would devour the ſmall, *Hab.*1.13,14. [b] It was the dignity and practice of the ancient Chriſtians thus to do, as they who write their Apologies againſt the calumniations of Heathen Adverſaries do ſtill obſerve: whereby they did not onely diſcharge

[a] *Cyprian contr. emetr. tract.* 1 *Tertul. ad Scapulum, cap.* 2 *& Apolog. c.* 30,31. *Dion Alexandr. apud Euſeb. hiſt. lib.*7. *cap.*10. *Aphraates apud Caſſiodor. hiſtor. Tripartit. lib.*8. *cap.*4.

[b] *Theophilus ad Autolici. lib.* 1. *Juſtin. Mart. Apolog.*2. *pag.*64. *Edit. Pariſ.* 1615. *& p* 101. *Tertul. Apolog. cap.* 30.34. *Tatian. orat. contr. Græcos, pag.* 144.

diſcharge the conſcience of loyall and dutifull ſubjects to their Soveraign, but alſo of wiſe and wary Chriſtians towards their profeſſion; thereby putting to ſilence the ignorance of fooliſh men, who, either unable, or unwilling to diſtinguiſh between the errors of Chriſtians and their Religion, would have undoubtedly laid the envy of ſuch diſobedience, not upon the weakneſſe of the men, but upon the doctrine which they obeyed: as the Apoſtles, Saint *Peter* and *Paul* doe both obſerve, 1 *Tim.* 6. 1. 2 *Cor.* 6. 3. 1 *Pet.* 2. 15. From which prejudice, Chriſt hath been ſo carefull to fence and mound the doctrine of Chriſtian Religion, as that in the caſe of perſonall liberty, and moſt naturall and juſt exemption (where the offence upon his not paying the [c] Tribute of the halfe

[c] *De iſta enim ſemiſiclipenſitatione locum hunc intelligunt viri docti. Baron. Annal. Anno.* 33 §. 30. 32. *Caſaubon. Exercit. An.* 33. *num.* 31. *Marquard. Prochorus apud Scultetum obſervat. in Matth. cap.* 60. *Camero Tractat. de Didrachmis. Tom.* 2. *pag.* 260. *Schindler. Lexic. invocab.* בקע *quamvis non ritè ipſam, Judæa jam ſubverſa, à Romanis ſtatim in Tributum annuum mutatam dicat: non enim interverſam fuit à Romanis hoc Tributum, niſi poſt deletam urbem à Tito; teſte Joſepho de Bello Judaico, lib.* 7. *c.* 26. *Villapandus in* Ezek. *Tom.* 3. *lib.* 2. *de ponderibus & menſuris, cap.* 31. *Lucas Brugenſ. in* Matth 17. 24 *quibus ex veteribus ſuffragatur Hilarius. Quicquid autem de Tributi genere ſtatuatur (aliter enim, viz. de cenſu civili locum hunc explicat doctiſſ. noſter Montacutius in Antidiotrib. ad Ann.* 33. *pag.* 317, 318.) *patet Chriſtum, quamvis perſonali & hæreditariâ dignitate,* Heb. 1. 2. *Immunem (docente Auguſtino quæſt. Evangelicarum lib* 1. *quæſt.* 23.) *noluiſſe tamen in Doctrinæ præjudicium jus ſuum & libertatem aſſerere.*

ſhekel

ſhekel unto the Sanctuary, would have been *ſcandalum acceptum*, and not *datum*,) he yet choſe rather to doe that whereunto he was not bound, then by ſtanding upon the dignity and liberty of his perſon (being the Sonne of God) to draw an envie and calumnie upon the doctrine he taught: notwithſtanding ſuch envie and imputation would have riſen from a ſcandall unduly taken, without any juſt reaſon, or occaſion given by him, *Matth.* 17. 24. 27.

And, you, the Reverend Judges and Magiſtrates, who are the *Shields* which our *Solomon* hath made, and the Lions about his Throne; ſince you all belong to God, above all, judge for God. Your Commiſſion is from him, your power for him, your ſupport by him, your account unto him. The bench you ſit on is *his Tribunall*, the ſentence you pronounce is his Judgement, the Maſter you ſerve, is *His Anointed*, the Land you protect is *Immanuel's Land*. He is with you to obſerve your proceeding, to ſecure your perſons, to back his Ordi-

nance

nance with his own power, to be *Scutorum ſcutum*, a ſhield of Protection to the *Shields of the Earth*. Since then you have ſo high a Commiſſion, ſo impartiall a Maſter, ſo ſtrict a charge, ſo great a truſt, ſo ſtrong a fence, ſo ſevere a reckoning, ſo ſure a Reward; Above all things let the Cauſes of God, to whom you belong, be deareſt in your eyes. Thoſe that moſt nearly concerne the honour, ſafety, and ſervice of his Annointed, the ſuccour and dignity of his Church, the purity and ſupport of his worſhip, the frequenting of his Temple, the puniſhing of his enemies, the incouraging of his Miniſters. As God ſhall have the glory, and his Church the benefit, ſo your conſciences ſhall have the comfort, your ſoules the reward, and your names the honour of thus Belonging unto God. And ſo much of their *firſt Relation*, their Relation *Upward*, they are *Scuta Deo*, they belong to God.

Next, they are *Scuta Terræ* too, The Shields and protectours of the Earth. I

ſhall not need tell you that it notes their Dignitie above others; No Military Inſtrument more honourable then a ſhield. When *Solomon* would ſet forth the glory and magnificence of his Kingdom, this is the way, Two hundred Targets, and three hundred Shields of beaten gold, 1 *King.* 10.16,17. Power indeed it is, to be able to Hurt; but above all, Protection and mercy are the works of Honour. And therefore Princes commit their power of puniſhing, and works of Juſtice to their Inſtruments, and Miniſters; but works of clemency and power of pardoning, as a more ſacred impreſſe, and more immediate character of Royalty, they reſerve to themſelves. God himſelfe, who is glorious in all his Attributes, yet ſingleth out his Goodneſſe and Protection to ſhew himſelfe glorious by: for Juſtice and Power make Majeſty terrible; but Goodneſſe and Mercy make it Amiable too. *I beſeech thee* (ſaith *Moſes*) *ſhew me thy Glory*: the anſwer is, *I will make all my Goodneſſe to paſſe before thee. Who is a*

God

God like unto thee? Who ſo glorious, that pardoneth iniquity, and paſſeth by tranſgreſsion, Mic. 7.18. Great Dignity then it is to be Shields of the Earth. It is ſo to God, and therefore ſo to Man too.

But it is ſafer for mortall men to hear of their Dutie, than of their Honour. Let us chiefly therefore conſider it in that ſenſe. Not your *Honour* onely, but your *Office* too it is to bee the *Shields of the Earth. Non tantùm poteſtas Judici conceſſa, ſed fides*, ſaith the Orator. Judges have not onely Honour and Power, but a Truſt repoſed in them for diſpenſation of a Dutie, and that ſo great a Dutie, as that even offices of Religion doe but ſtink without it. *I will not ſmell in your ſolemne Aſſemblies, except Judgement run downe as waters, Amos* 5.21, 24. To do Juſtice and Judgement, is more acceptable to God then Sacrifice, *Prov.* 21.3. *When you make many prayers, I will not heare: Goe, ſeeke Judgement, relieve the oppreſſed, be Shields of the Earth, and then*

Cicero pro Cluentio.

come and reaſon with me, or pray unto mee, Iſai. 1. 15. *What makeſt thou on thy face (Joſhuah) before the Arke? get thee up, and take away the accurſed thing, or I will be with you no more,* Joſh. 7. 10. A great dutie then ſure it is to be Shields of the Earth, for the which God himſelfe is contented, in ſome caſes, to have his ſacrifices intermitted.

Shields then you muſt be. And indeed moſt of the Titles of Magiſtrates in the Scripture runne into this. They are called the [a] *Armes* of the people, to beare them up, and to [b] *Lead* them, *Job* 22. 8. [c] *Binders, Healers, Chirurgians,* to cure their wounds and breaches, *Iſai.* 3. 7. [d] *Foundations of the Earth, Pſalm.* 82. 6. to ſupport it from Ruine and ſinking, (Hence the Hebrewes derive their word for *Lord*, and the Greekes their word for *King*, from rootes which ſignifie a Foundation :) [e] *Coverings, Ezek.*28.16. The word (as the [f] Learned have obſerved) ſignifies that Engine under which Souldiers were wont to be protected, in aſſaulting

[a] Ezek.31.17. Jer. 48.25.
[b] Pſal. 77. 20.
[c] Job 34.17.
[d] Prov.10. 25
אדון ab ארן Βασιλεὺς, quaſi Βάσις τῶν λαῶν, τυτέστιν ἔδρα καὶ σήριγμα. *Etymolog. magn. & Rupert. in cap. 6. Mic.*
[e] Nahum 2.5.
[f] *Viget. de Re Miliari, lib. 4. cap 15.*

ting the walles of an Enemie, againſt the ſtones and darts which were caſt down upon them. So *Hezekiah*, as a Type of CHRIST, is called *Latibulum*, an Hiding place, *Iſai.* 32. 2. They are called [g] *Vectes*, the Barres of an houſe, to preſerve it from breaking open, as the Learned have obſerved on *Hoſea* 11. 6. The [h] *Coignes* or *Corners* of a State, which is the ſtrength and ſtay of a building, *Iſai.* 19. 13. *Nailes* on which veſſels were hanged for ſafety, *Iſai.* 22. 24. In one word, They are called [i] *Paſtours*, to feed the people; [k] *Angels*, of GOD, which you know are all for [l] Protection; [m] *Fathers*, which is a [n] name of Pietie, as well as of Power. So all your Titles bend to this, That you ſhould be *Scuta Terræ*, The Shields and Protectours of the Earth.

A Shield is a kinde of partition wall between a man and ſomething which would hurt him. And in two caſes chiefely it concernes you. 1. To be Shields *Inter Reum & Terram*, be-

[g] *Paraphraſt. Chaldæus. Schindler. Tarnovius.*

[h] Judg. 20. 2. Jer. 51. 26. *Pineda in Job* 38. 6. §. 8.

[i] Iſai. 44. 28.

[k] 2 Sam. 14. 15.

[l] Pſa. 91. 11, 12. Hebr. 1. 14.

[m] Job 29. 15.

[n] *Nomen pietatis & poteſtatis. Tertul. in Orat. dominic. cap.* 2. *notat poteſtatem ſalutarem & temperatiſſimam.* Senec. de Clem. l. 1. cap. 14.

tween Injury and the Land. 2. To be Shields *inter Deum & Terram*, between Judgements and the Land.

And here, since *The Earth is the* LORDS, leave not him out in your Protection: See that the LORD of the Soile suffer no injury from his *Tenants* or *Cottiers*. Surely GOD hath many Things amongst us which must not be violated. His Temple, Oratories, and Oracles, his Word, Worship and Sacraments. How many are there which rob him of their attendance, how many *Goliahs*, which defie the Armies and Congregations of this our Israel? *His Name*, a dreadfull and glorious Name; How many are there which rob him of their Reverence? How many *Rabshakes*, which shoot out blasphemies against heaven, and teare in pieces this holy Name with oathes and execrations? *His Day*, consecrated for his more solemne and peculiar Service; How many are there which rob him of their due offices in his Church upon it? How many presumptuous Repiners

Repinets are there; who ſay of GODS worſhip (whoſe ſervice is perfect freedome) behold what a wearineſſe it is? *Malach.* 1.13. who forſake the aſſemblies of the Saints to gather ſtickes? *Numb.* 15.32. and had rather be ſelling of corne, then ſerving of God? *Amos* 8.5. *His Portion*, to incourage the Levites in the Law of the LORD, 2 *Chro.* 31.4. How many are there which rob him of his Dues? *Malach.*3.8. How many *Zebahs* and *Zalmunnahs* are there, who ſay, let us take to our ſelves the Houſes of GOD in poſſeſsion? *Pſalm.* 83.12. *Facta imitantur, nec exitum perhorreſcunt.* His [a] *Ambaſſadours*, [b] whoſe feet are beautifull with the tidings of peace, who are ſent in CHRISTS ſtead, as [c] Angels, nay, as [d] Saviours to the Church, as [e] friends of the Bridegroome, [f] and the Glory of CHRIST. How many are there, who in them robbe GOD of his Honour? How many *Hamans* are there, that ſhave and Curtall them even unto ſhame? Who make more uſe of a wicked Proverb, than

[a] 2 Cor.5.20.
[b] Rom.10.15.
[c] Revel. 1.20.
[d] Obad. v.21. 1 Tim. 4.6. Jam.5.20.
[e] John 3.29.
[f] 2 Cor.8.23.

then of all their Ten Commandements, to be ſure to Pinch GOD on the Churches ſide? How many, who will not be taught by GOD Himſelfe, not to forſake the Levite all their dayes? *Deut.* 12.19. Nor by *Hezekiah*, a godly King, to ſpeake comfortably unto them? 2 *Chron.* 30. 22. *His Church*, the beautie of Holineſſe, and praiſe of the whole Earth; How many are there who therein robbe him of *their communion and obedience*, of *his truth and worſhip*? How many *Tobiahs* and *Sanballats*, who maligne the peace and proſperitie of Sion? In one word, His *ſervants*, and *Jewels*, as he calls them, *Malach.* 3. 17. How many are there, who in them rob him of their Love? How many ſwine and drunkards that trample on theſe pearles, and make ſongs upon them? *Pſalm.* 69. 12. *Job* 30. 8, 9. In theſe caſes, you that are the Shields of the Earth, muſt riſe up to help the LORD: Either as *Phineas*, by lifting up the ſword to puniſh; or as *Moſes*, by lifting up the hand to pray. There is a double

double curſe, and a bitter one too, againſt thoſe which did not. Curſe yee *Meroz*, and againe Curſe, and doe it bitterly, for hee went not forth to helpe the LORD, *Iudges* 5: 23. Thus then in the firſt place you are *Scuta inter ſacrilegos & Dominum Terræ*, betweene Sacriledge and the LORD of the Earth.

Secondly, you are *Scuta inter Reum & Terram*, betweene Injury and Innocence, to protect the oppreſſed, and to puniſh the offender. Such a Shield *Iob* was, An eye to the blinde, a foot to the lame, a father to the poore, whoſe cauſe he diligently ſearched out, when haply the poore man had more ſenſe to feele the wrong he ſuffered, than skill to open it, *Iob.* 29. 15. Such a Shield was *Conſtantine* the Great: Witneſſe that golden Edict of his, worthy to be inſcribed upon all the Shieldes of the Earth. If anv of my friends, courtiers, or ſervants have wronged any man, let him without feare come unto me my ſelfe, let him

Briſſon. de formulis, lib. 3. Baron. Annal. An. 325. §. 203.

make his plaint, and produce his proofes, I will not onely right him, but reward him too. It was one of the miseries which *Solomon* observed under the Sunne, that such as were oppressed had none to comfort them, *Ecclesiastes* 4. 1. Here then you shall have much use of your Shield.

First, *Inter Innocentem & Actorem*, Betweene Innocence and the Accuser, who many times out of malice, or obsequiousnesse, or a desire to squeeze money out of simple mens Purses, or some other purse end, doth not informe, but sycophantize and calumniate: Either forging crimes where there is no ground at all, as in the case of *Naboth* and *Mephibosheth*, 1 *Kings* 21.13. 2 *Sam.* 16. 3,4. Or by cunning representing Innocent actions under the shape of crimes, as in the case of *Davids* messengers to *Hanun*, 2 *Sam.* 10. 3. It were well these men, or rather these Wolves, would remember whose stile it is to be the Accuser of the Brethren, *Revel.* 12. 10. That they may speedily

ſpeedily make uſe of Saint *Iohn Baptiſts* refuge from the wrath to come. *Do violence to no man, neither accuſe any falſely, Luke* 3. 14.

Secondly, *Inter Innocentem & Teſtem*, Betweene innocence and the witneſſe: Who haply may ſometimes out of ill will, feare, or ſome baſe end, either forge a Teſtimonie, as *Gaſhmu, Nehem.* 6. 6, 7. or at leaſt ſtretch, and tender a truth beyond meaſure, to doe miſchiefe with it, as *Doeg, Pſalm.* 52. 3, 4. It were well theſe men would remember too, that a witneſſe ſhould be *Clypeus*, not *Malleus*, a Shield, not a Maule or Hammer, *Prov.* 25. 18.

Thirdly, *Inter Innocentem & Advocatum.* Betweene Innocence and Counſell ſometimes, who haply *Per verborum aucupia & tendiculas*, as *Tully* ſpeakes, by cunning conſtruction either of Lawes or actions, may unawares protect Injury, and wrong Innocence. I hope they too will take GODS charge, not to ſpeake in a cauſe to wreſt judgement, *Exod.* 23. 2. But ra-

make his plaint, and produce his proofes, I will not onely right him, but reward him too. It was one of the miſeries which *Solomon* obſerved under the Sunne, that ſuch as were oppreſſed had none to comfort them, *Eccleſiaſtes* 4. 1. Here then you ſhall have much uſe of your Shield.

Firſt, *Inter Innocentem & Actorem*, Betweene Innocence and the Accuſer, who many times out of malice, or obſequiouſneſſe, or a deſire to ſqueeze money out of ſimple mens Purſes, or ſome other purſe end, doth not informe, but ſycophantize and calumniate: Either forging crimes where there is no ground at all, as in the caſe of *Naboth* and *Mephiboſheth*, 1 *Kings* 21.13. 2 *Sam.* 16. 3,4. Or by cunning repreſenting Innocent actions under the ſhape of crimes, as in the caſe of *Davids* meſſengers to *Hanun*, 2 *Sam.* 10. 3. It were well theſe men, or rather theſe Wolves, would remember whoſe ſtile it is to be the Accuſer of the Brethren, *Revel.* 12. 10. That they may ſpeedily

ſpeedily make uſe of Saint *Iohn Baptiſts* refuge from the wrath to come. *Do violence to no man, neither accuſe any falſely*, *Luke* 3. 14.

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ther resolve with Saint *Paul*, *I can do nothing against the Truth*, 2 *Cor.* 13. 8. Remembring that Pleading should bee to binde and heale, not to wound or destroy, *Ierem.* 30. 13. It is a noble Dutie to bee a Shield of the Earth, but a very ill office it is to be Ἀσπὶς ληστρικὴ, *Scutum prædatorum*, as the old Glossarie hath it.

Fourthly, *Inter Innocentem & Iudices facti*, Betweene Innocence and the jurie: for many times a Tame jurie (as one speakes) by the craft of one cunning fellow in the company, who haply comes possessed with prejudice to the cause, or ill will to the person, may swallow any thing, and give in a Verdict to the oppression of Innocence. It were well they would learne too, not to go like sheepe one after another, (*qua itur, non qua eundum,*) but to bee led by the sacredness of their oath, and the light of their evidence, not blindly to suffer their consciences to be over-ruled by another mans prejudice.

Lastly,

Laſtly, *Inter Innocentem & miniſtros.* Betweene Innocence and the Officers and ſervants of the Court. By whoſe Arts it may ſometimes happen, as he ſaid, *Vt tu victrix provincia plores*, That a mans reliefe ſhall be as heavie as the Injurie it removes. I have heard of a Great *Diana*, called Expedition, by which there is brought no ſmall gaine to the Crafts-men. It was a good ſpeech of an evill Emperour, That by bad ſervants *Cautus & optimus venderetur Imperator*, The moſt wary and beſt Emperour might bee ſold. It were well theſe too would Remember, under what termes they muſt receive their ſalvation, *VVell done good and faithfull ſervant.* If evill, if ſlothfull, take heed of what follows. It is no *Date* any longer then, it is *Auferte*, all. Take away his Talent, and that ſounds almoſt as terribly to ſome men, as, Take away his ſoule. Thus you are *Scuta inter Reum & Terram*, betweene Guilt and the Land.

Diocletianus apud Vopiſcum in Aureliano.

Nehem. 5. 15. Prov. 19. 10. 29. 12.

Next, you muſt bee *Scuta inter De*

um & Terram too; betweene Judgements and the Land; To ſtand in the gappe, and to remove thoſe calamities which publike ſinnes doe deſerve and provoke. Such a Shield *David* was, In a publike famine for the crueltie of *Saul* againſt the Gibeonites, firſt hee went to GOD, and then he executed judgement, and ſo the famine ceaſed, 2 *Sam.* 21. Such a Shield was *Ioſhua*, in a common flight of Iſrael before the Enemie, firſt hee goes to the Arke, and then to the Sword, and ſo Iſrael prevailes againe, *Ioſ.* 7. Such a Shield was *Moſes*, when GODS wrath waxed hot againſt Iſrael for the golden Calfe, firſt he went to GOD to pray for the people, then *Levi* to the ſword to prune them, and by that meanes the breach was ſtopped, and the judgement prevented, *Exod.* 32. 14. But when it came once to this, There is Robbery, and oppreſſion, and diſhoneſt gaine; and I ſought out a man to ſtand in the gap, and make up theſe breaches, and there was not one, *Ezek.* 22. 30.

When

When to this Once, Runne to and fro thorow Hieruſalem, finde me out a man that executeth judgement, and no anſwer returned but this: The poore are fooliſh and cannot, the Great proud and will not; when thus bones out of joynt, and no binders to ſet them, publike provocations, and none to prevent them, then GOD S mercie was, as it were at a ſtand, *Quomodo propitius eſſe potero?* How ſhall I pardon thee for this? *Ierem.* 5. 7. Now therefore, that the flood-gates of GOD S judgements have beene ſo long time open in the world, and the Countries of our neighbours made drunke with the bloud of its inhabitants, you that are *Shields of the Earth*, by your zeale, pietie, and execution of Iudgement ſtand up betweene GOD and this people (whoſe mightie ſinnes have clamoured as loud for a ſcourge as any) that GOD may bee pleaſed ſtill to delight in us.

And there is a great emphaſis in the word *Terræ*, *Shields of the Earth*, Your

Your protection muſt be generall, your care and benignitie univerſall, every member of the Land, muſt finde ſhelter under your ſhade. You muſt bee like the Sunne, whoſe beames ſhine with as ſweet a benignitie on a garden of Cucumbers, as on the forreſt of Libanon. Your juſtice muſt extend it ſelfe like *Solomons* wiſedome, from the Cedar to the Hyſſop. You ſhall hear the ſmall as well as the great, and not be afraid of the face of man, *Deut.* 1.17. Ἀνευ προσκείματος, is the Apoſtles rule in Eccleſiaſticall, and it reacheth to all Iuriſdictions: obſerve theſe things without prejudice, or preferring one before another, 1 *Tim.* 5. 21. Lawes ſhould not bee either like nets, to let out little fiſhes, and to catch great ones: nor yet like Cobwebs, to bee broken by great offenders, and to catch flies. Therefore, as Magiſtrates are here called *Scuta Terræ*, ſo the Law is with us called *Lex Terræ*, to note the univerſall benignitie thereof, and the equall intereſt which each perſon is to have

have therein. To weigh one man's cauſe by the Rule of Law, anothers by the Rule of favour, prejudice, or partiall affection, is like divers weights and meaſures, which the LORD abhorres. This is not to be *Scutum*, but *Galea*, a Helmet, onely to protect the heads of the people. I ſpeake not as an accuſer, GOD forbid, we heartily bleſſe GOD for the integrity of you our Reverend Judges. But as Saint *Peter* ſpeakes, Though you know theſe things, yet I put you in remembrance; ſo, though you do theſe things, yet I put you in remembrance too, *Ut quod facitis, faciatis*; or rather as Saint *Paul* to the Theſſalonians, *That you would abound more and more.*

Aug. de Civit. Dei l. 19. c. 21.

And indeed give me leave to bee your *Remembrancer*. Very great Princes have had theirs. *Philip* of Macedon, a Page with a *Memento* for him. The Kings of Perſia, a ſtanding Officer, with a *Memento* for them. Ἀνάστα ὦ Βασιλεῦ φρόντιζε πραγμάτων. And δέσποτα μέμνεο τῶν Ἀθηναίων. Nay, GOD himſelf bids us put him in

Tertul. Apolog. cap 24.

Herodot. lib. 9.

Remembrance, *Isai.*43.26. There are, that are called *The Lords Remembrances*, *Isai.* 62. 6.

You are Shields: Remember, First, A Shield is a mercifull weapon, none more: Weapons are distinguished into *Arma ad Tegendum*, and *Arma ad Nocendum*. You are of the first sort, and that not *Galea*, onely for the Head, nor *Lorica*, onely for the breast: But a *Shield*, which being a moveable weapon, carries protection up and downe to the whole body. Your Power is like that of the Church, for Edification, not for destruction, 2 *Cor.* 10. 8. It is noted by *Tacitus*, amongst the vertues of *Agricola*, *Non pœnâ semper, sæpè pœnitentiâ contentus fuit.* And surely, if with *Abraham* you can drive away the birds from the Sacrifice, though it be more troublesome, yet it is more mercifull then to shoot them. I confesse, some evils must be scattered with the wheele, but where the eye can do it, it is farre the better, *Prov.* 20. 8, 26. *Basil* the Great noteth it in his times

Πρὸς ἐυεξχεσίαν ὑ πρὸς ὕβριν. *Arist. ad Alexand.*

Vid. Aug. Epist. 158.

Basil. Epist. 79. *ad Eustachium.*

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as a cuſtome in ſecular judicature, not to give ſentence on a malefactour, *Niſi priùs obductis velis.* The Judges withdrew themſelves under a Curtain, conſidered weightily the merits of the fact, heard what could be alledged in favour of the delinquent, uſed all mercifull conſultation, to let it appeare, that when they puniſhed ſinne, yet they pitied humanity. When you muſt needs paſſe ſentence, yet remember you do it on a man, whoſe nature is the ſame with yours, whoſe ſoule as immortall and precious as yours: and therefore though the ſinner muſt die, do all you can that the ſoule may live.

Sic Succenſeas iniquitati, ut conſulas Humanitati. Auguſt. Epiſt. 159.

Secondly, Remember a Shield is a venturous weapon, a kind of ſuretie, which beares the blowes, and receives the injuries which were intended to another; ventures the cutting and tearing, to do good; as a candle, which waſtes it ſelfe, to illighten others. Such a Shield was *David*, *Not againſt the ſheepe, rather againſt me let thine hand be,*

Nerva apud Plin. Epiſt. lib. 10.

Fuſtitia foras ſpectat, tota ſe ad alienas utilitates porrigit. Cicero.

Senec. *Conſolat. ad Polyb.* c. 26. *Ariſt. Ethic.* lib. 9. cap. 10. *Zenoph. de Mirabil. Socrat.*

be, 2 *Sam.* 24. 17. Such was *Moſes*, *Blot me out of thy Book, rather then not forgive thy people*, *Exod.* 32.32. And ſuch ſhould all the *Anointed Ones*, The Magiſtrates and the Miniſters be, like *Joſhua* and *Zerubbabel*, who emptied themſelves of the golden oyle, and were content to be diminiſhed for the good of others, *Zach.* 4. 12.

Thirdly, Remember, a *Shield is a ſtrong weapon*, to repell the darts of wickedneſſe, and to breake them in pieces. Your Tribunals ſhould bee *Reorum ſcopulus*, as he ſaid of *Caſsius*; or as *Solomon* ſpeakes, You ſhould ſcatter the wicked, *Prov.* 20. 26. If a man bee *Impius ad mortem*, Guiltie of high crimes, capitall both by municipall and divine Law too, there the rule is peremptorie, *Non parcat oculus, non accipias pretium.* No pitie, no price muſt ranſome there, *Deut.* 13.8. *Numb.* 35. 21.

Fourthly, Remember, a Shield is an honourable weapon, none more. Taking

king away of Shields was a ſigne of victorie, 2 *Sam.* 8.7. Preſerving them a ſigne of glory, *Ezek.* 27. 10. They uſed to inſcribe their Armes and Enſignes of Honour upon their Shields; to raiſe their Princes, and to ſhew them to the people upon their Shields. Doe you ſo too. The mercie, righteouſneſſe, and piety of our dread Sovereign, can no better way ſhine forth with ſweet influence and gracious benignity upon his people, then by your Juſtice. As CHRIST was crucified before the eyes of the *Galatians* in Saint *Paul's* miniſtery; ſo, I may ſay, A Prince is honoured before the eyes of all his ſubjects in a Judges integritie.

Briſſon. de form. lib. 4.

Plin. Hiſt. Nat. lib. 35. cap. 2, 3. Petr. Crinitus, lib. 16. cap. 3.

Fifthly, Remember, a *Shield muſt ever have an eye to Guide it.* You the Shields, and the Law the eye. GOD himſelfe, when he judgeth, maketh ſpeciall uſe of his Eye, *Being I have ſeen*; in the caſe of Iſrael, *Exod.* 3.7. *I will goe downe and ſee*, in the caſe of Sodome, *Gen.* 18.20. He did it not to

informe himſelfe; He did it to inſtruct you. There are many intricacies and perplexities in buſineſſe, wicked men are like harmefull beaſts, they love *confuſa veſtigia*. There are nimble and cunning Fencers, men that weigh violence, *Pſalm.* 58. 2. that they may do it within compaſſe: men that plow lies, as *Syracides* ſpeakes, *Eccleſiaſticus* 7. 13. that are Artificers at it, and teach it their tongues, *Jerem.* 9.5. That lay nets, and contrive injury with cunning, *Jer.*5.26. That uſe all the art that may be, as *Tully* boaſted of himſelfe, to caſt a miſt before the eyes of the Judges. In this caſe Innocence may quickly ſuffer injury, except the Shields be guided by a curious and perſpicacious eye. Therefore States-men and Miniſters of Juſtice amongſt the Perſians, were called *The eyes of the King*, by whom he did diſpence the affaires of his Kingdome with wiſedome and righteouſneſſe: In this point, GOD is very ſtrict in his charge to the Judges of Iſrael, not to huddle or ſlubber buſineſſes over with

Pſal. 50.19. 94.20.

Job 13.4.

Briſſon. de Regno Perſarum, l. 1. pag. 125, 126.

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an halfe hearing, but to inquire, and make ſearch, and ask diligently, and finde out the truth and certainty of a thing, before they proceed to ſentence. Deut. 13.14. 17.2. 19.17.

It were good to Remember you of one thing more before we leave this Point, it will preſerve you humble, upright, and mercifull: and that is this; As you are *Scuta Terræ*, ſo you are *Scuta Terrea* too: *Shields of the Earth*, but yet Shields of Earth. Nothing better in the warre to dead the Canon, then a mound of Earth; but yet it will moulder and decay of it ſelfe. The gods of the Earth muſt die like men, *Pſal.* 82. 6. The Kings of the Earth muſt vaniſh like foam upon the waters, *Hoſ.* 10. 7. And when they are gone from their own Tribunals, they muſt appear before a Greater.

I will now begge but one inch of your time and patience more, to Remember you of our third particular, *Exaltatus eſt*: Never better can the Trumpet ſound, or the people ſay Amen to any

any thing, then to that. *When the Rulers of the Earth do belong to God*, do ſubmit their Crowns and conſciences to his Kingdome, do countenance, reſtore, and advance his Truth and worſhip; when they are *Shields*, to adminiſter juſtice, and protect the Land, then never more *Vehementer Exaltatus eſt*, Is the GOD of Iſrael highly Exalted. When the Rulers and Princes that rid on white Aſſes, and ſate in Judgement, offered willingly to the Lord, Then *praiſe ye the Lord, Bleſſe ye the Lord: Awake, awake Debora, riſe Barak, and lead thy captivity captive*, *Judg.* 5. 2. 8. When *David* and his Nobles offered willingly to the Houſe of the Lord, Then, *Vehementer Exaltatus, Thine O Lord, is Glory, and Victory, and Majeſtie, and thou art exalted as Head above all*, 1 *Chron.* 29. 6, 11. When Kings ſtand up, and Princes worſhip, becauſe of the Lord, Then *Sing O Heaven, and rejoyce O Earth, and break forth into ſinging, O ye mountaines*, *Iſai.* 49. 7, 13. When the Kings of Tarſhiſh and the Iſles offer

fer gifts, and fall downe before him; Then *Let all the world be filled with his glory, Amen, and Amen*, Psal.72.10, 19. As on the other side, when it came to this, *Ædificantes reprobarunt*; And, *Do any of the Rulers believe on him?* John 7.48. When it came to *Herods Illusit*, to *Caiphas* his *Expedit*, to *Pilates Tradidit*, that they gathered together not unto him, but against him, *Act.4.26.* Then I confesse there was an *Exaltatus* still, but like that of the Brazen Serpent, *Joh.3.14.* On a *Pole*, not on *a Throne*; and we know what a few yeares after produced, even wrath to the uttermost. Consult the Prophecies of it, *Mat.24.* Or the story of it in *Josephus*, and *Egesippus*, you shall finde that there was never sorrow like the sorrow of that Nation, who made their Messiah a man of sorrow.

Josph.de Bello Judaico.li.6.7. Egesip.de Excidio Hierosolym. lib.5.

If I should bee asked the reason of that long, uninterrupted and most blessed Tranquility which these our Kingdomes have, to the envy and astonishment of other Nations so long enjoyed,

when our neighbours (doubtleſſe, as good as wee, for we are a repining and unthankfull people) have had their Land fatted with the blood, and dunged with the carkaſſes of its owne inhabitants; next to the moſt free, and moſt wonderfull favour of our good God, other reaſon I would not alledge but this, *Principes populi congregati ſunt ad Deum Abraam.* Our *Gracious Princes*, our wholſome Lawes, our *Joſiah*, our *Debora*, our *David*, our *Solomon*, have ſupported and maintained the Throne of Chriſt, and the faith of the Goſpell: Our *Nobles*, and *Worthies of Church and State*, have in their Aſſemblies offered willingly, and made mounds about the worſhip and Houſe of GOD, to eſtabliſh it in the Beauty of Holineſſe and of Peace; and therefore the LORD hath beene the *Shields of our Nation*, becauſe the *Shields of our Nation have belonged to the Lord.*

And now what remains, but that wee the people praiſe the LORD for theſe mercies paſt: And make prayers and

and ſupplications for the Shields of the Earth, that under them ſtill wee may lead an holy and peaceable life, and the GOD of *Abraham* may be ſtill exalted? And that you the Reverend Miniſters of Juſtice (who go about *ad inquirendum fermentum*, to ſearth and purge out the leaven, and to make up the breaches of the Land) may be ſo zealous for GOD, ſo faithfull to our Soveraigne, ſo valiant for the Truth, ſo wiſe, righteous, and mercifull in Judgement, That the Eye which ſeeth you, may bleſſe you; and the Eare which heareth you, may give witneſſe to you; that all the people may ſee that the wiſedome of GOD is in you to doe Judgement, and may return from your Tribunals with ſongs and ſhouting. The *Shields of our Countrey* have ſhewed themſelves to belong to GOD, and therefore, *Vehementer Exaltetur*, Let him in the mouthes and hearts of all good people bee highly magnified and exalted ſtill.

The GOD of all Grace and Conſolation

solation grant these Mercies to you and us: be a Shield to protect you, a Sunn to guide you, an exceeding great reward to comfort and honour you in all your Counsels, Judgments, Journies, and Returnes.

To this one GOD in Three Persons, The Father, the Sonne, and the Holy Ghost, be all Glory, Praise, Majesty and Dominion, now and for evermore. *Amen.*

FINIS.